Without the walls, ſhafts of columns, and other venerable relics of antiquity, are found, which indicate the former magnificence of Berytus.

BYBLUS, ſaid to have been the firſt city built in the country, was celebrated for the worſhip of Venus, and for the religious feſtival in which the women lamented the death of Adonis.

BESIDE theſe independent and ſovereign ſtates, other cities of Phœnicia are diſtinguiſhed in hiſtory. Tripoli, as the name imports, was founded by three colonies from Sidon, Tyre, and Aradus, who each of them formed ſettlements within a furlong of each other, which were ſurrounded by a common incloſure, and became one city. It ſtill retains its antient name, and forms a pachalic, or government, under the dominion of the Turks. It is ſituated on the margin of the river Kadiſha, at the foot of Mount Lebanon, which overlooks and ſurrounds it with its branches to the eaſt and the ſouth. It is ſeparated from the ſea by a ſmall triangular plain, half a league in breadth, at the point of which is the village, where the veſſels land their goods. To the ſouthward of this plain, the ſhore is full of the ruins of habitations, and columns

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broken and buried in the earth or in the ſea-ſands.

THE town of Laodicea, founded by Seleucus Nicator, is ſituated at the baſe, and on the ſouthern ſide of a ſmall peninſula, which projects half a league into the ſea. The port is a kind of baſon, environed by a mole, the entrance of which is narrow. It might contain twenty-five or thirty veſſels; but the Turks have ſuffered it to be choaked up in ſuch a manner, as ſcarcely to admit four. The modern name is Latakia. In the time of Strabo it exported its famous wines, the produce of the adjacent mountains, to Egypt, by the way of Alexandria. It now carries on a great commerce, conſiſting chiefly of tobacco, of which upwards of twenty cargoes are annually ſent to Damietta; the returns from thence are rice, which is bartered in Upper Syria for oils and cottons.

Hiſtory.

OF the kings or chieftains who preſided over the Phœnician ſtates, thoſe of Sidon, Tyre, and Aradus, were the moſt conſpicuous for political conſequence, and make the moſt diſtinguiſhed figure in hiſtory. But the records of their reſpective reigns, though carefully kept, as we are informed by Joſephus, have now periſhed; and of the Phœnician hiſ-

tory, a few fragments only remain. The genius of a commercial people is pacific rather than military. Engaged in maritime enterprizes, and commercial purſuits, the people of Tyre and Sidon profited by the conqueſts of their neighbours, without taking a part in their quarrels. We find frequent alluſions to the flouriſhing ſtate of the Sidonians and Tyrians in ſacred and profane hiſtory, but little mention is made of their kings or their public tranſactions.

DURING the reign of Cambyſes, Phœnicia was annexed to the Perſian empire, and the Phœnician fleets aſſiſted that monarch in his conqueſt of Egypt. In the celebrated wars between the Greeks and Perſians, Tetramneſtes, the Sidonian prince, aſſiſted Xerxes, in his expedition againſt Greece, with three hundred gallies; and is ranked by Herodotus among the chief commanders of the Perſian navy. Ante Ch. 598.

A REGULAR ſeries of events in the annals of Tyre and Sidon is not to be obtained, but a few events in their hiſtory will ſerve to explain the genius and character of the people.

UNDER the reign of Darius Ochus, the Phœnician ſtates, unable to bear the oppreſſion and tyranny of their Perſian governor, entered into a league with Nectanebis, king of Egypt, Ante Ch. 481.

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and roſe in arms againſt the Perſian monarch. In order to remove the ſeat of war from his own dominions, Nectanebis ſent four thouſand Greeks to the aſſiſtance of the Phœnicians, under the care of Mentor the Rhodian. Tennes, at that time king of Sidon, had raiſed a numerous army, and fitted out a powerful fleet. Being joined by the Grecian auxiliaries, he obtained a victory over the governors of Syria and Cilicia, and drove the Perſians from his territories. Alarmed at the progreſs of the Phœnician hoſt, Ochus repaired in perſon to the frontiers of Sidon with an army of three hundred thouſand foot, and thirty thouſand horſe. The approach of ſo great an armament ſhook the fidelity of Mentor the Rhodian. Accordingly he entered into a ſecret treaty with the Perſian king, promiſing to deliver Sidon into his hands, and even engaged Tennes to be a partner in his treaſon.

MEANWHILE the Sidonians were preparing for a gallant defence, and with that deſperate valour which marks the character of a free people, had ſet fire to all their ſhips at the approach of the Perſian troops, reducing themſelves to the laſt alternative of the brave, that of conquering, or periſhing in the ruins of their city. But all their efforts were vain, for

for when the Perſians drew near the walls, Tennes, under the pretence of going to the general aſſembly of the Phœnicians, went with ſix hundred of the principal citizens to the Perſian camp, and delivered them into the hands of Ochus, who immediately put them to death as the authors of the rebellion. Five hundred other citizens of high rank, who arrived ſoon after with olive-branches in their hands, were put to the ſword. Ochus and Tennes then marched at the head of the Perſian army towards the city, and were admitted without oppoſition by Mentor, who held poſſeſſion of one of the gates. The treachery of Tennes had ſtruck terror into the Sidonians; but when they found themſelves a ſecond time betrayed, and ſaw the enemy within their walls, they abandoned themſelves to deſpair, and ſhutting themſelves up in their houſes, ſet them on fire. Forty thouſand men, beſide women and children, periſhed in this conflagration. Tennes did not ſurvive the ruins of his country; for the Perſian king deteſting the traitor, though he had profited by his treaſon, ordered him to be put to death. At the time of this diſaſter Sidon abounded with gold and ſilver, which being melted down in the flames, Ochus ſold

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ſold the aſhes of the city for a prodigious ſum of money. The deſtruction of Sidon ſtruck an alarm into the neighbouring ſtates, which immediately ſubmitted to the conqueror, and all Phœnicia was again brought under the Perſian yoke. The city was afterwards rebuilt, and the government of it committed to Strato. It continued ſubject to Ochus and his ſucceſſors, till the Perſian empire, with its appendages, was ſubdued by Alexander the Great.

Tyre.

TYRE, called in ſacred ſcripture the daughter of Sidon, was built on the continent 1252 years before the Chriſtian era. No authentic memorials remain of its princes till the reign of Abeimal, cotemporary with David, and father of Hiram. The latter prince cultivated a friendly intercourſe with the Hebrew monarch, and aſſiſted him in building a palace at Jeruſalem. On the acceſſion of Solomon to the throne of his father, Hiram ſent a congratulatory embaſſy to the new king, and furniſhed him with cedars from Lebanon, and ſkilful artificers, to build a temple to the Lord. This celebrated ſtructure, the pride of Judea, and the ornament of the eaſt, was indebted for its majeſty and ſplendor to the ingenuity and opulence of the Tyrians. When Solomon

mon aimed to enrich his country by a ſhare in the Indian and African trade, which was carried on by the Red-ſea, Hiram generouſly furniſhed him with ſhip-builders to equip a fleet, and with Phœnicians pilots and mariners to conduct his veſſels to the ports of Ophir and Tarſhiſh. The kingdom of Tyre flouriſhed in the reign of Hiram. He enlarged the boundaries of the city, built temples to Hercules and Aſtarte, engaged in military expeditions, which were crowned with ſucceſs.

In the reign of Pygmalion, his ſiſter Eliſa, or Dido, fled from Tyre, and founded Carthage on the coaſt of Africa. This ſtory is founded on truth, though it has been embelliſhed by the fancy of the poets.

When Elulæus was in poſſeſſion of the throne, many cities dependent on Tyre, aſpiring to throw off her dominion, had recourſe to Salmanaſar king of Aſſyria. That monarch eſpouſed their intereſts, and declared war againſt the Tyrians. He equipped a fleet of ſixty ſail; but that armament was beaten by a Tyrian ſquadron, conſiſting only of twelve ſhips. This action rendered the Tyrians ſo formidable at ſea, that Salmanaſar durſt no more encounter them on that element. He judged

Ante Ch. 720.

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judged it more advantageous to attack them by land, and formed the ſiege of Tyre, which he afterwards converted into a blockade. The inhabitants were in time reduced to great diſtreſs, becauſe the Aſſyrians had ſtopped up the aqueducts, and intercepted all the conduits which conveyed water into the city. The Tyrians, by digging wells, were enabled to hold out for the ſpace of five years, when Salmanaſſar died, the Aſſyrians raiſed the ſiege.

Ante Ch. 585.

IN the reign of Ithobal, Nebuchadnezzar, king of Babylon, marched into Syria and beſieged Tyre. Enriched by commerce, and elated with power, that city reſiſted, for thirteen years, the victorious monarch to whoſe arms the reſt of Aſia had ſubmitted. Before they were reduced to the laſt extremity, as I have already mentioned, the inhabitants withdrew from the city, and removed their valuable effects into a neighbouring iſle. Having become maſter of an empty city, the diſappointed monarch vented his rage upon the deſerted buildings, which he razed to the ground, and the few remaining inhabitants, whom he put to the ſword. This reſiſtance was fatal to the army of the Chaldean conqueror; but the ſpirit of the Tyrians remained invincible,

invincible. Having eſcaped the fury of their conqueror, they built on the adjacent iſle a new city, which ſoon obliterated the remembrance of the old *. From the aſhes of that proud city a phœnix aroſe, little inferior in beauty to its parent. New Tyre, ſituated on the iſland, ſoon became miſtreſs of the ſea, and held that empire, without a rival, till the time of Alexander the Great.

DURING this interval, Sidon flouriſhed in opulence and power, and extended her dominion over the other Phœnician ſtates, whom ſhe rendered tributary. But the Macedonian conqueror was deſtined to change the form of human affairs, and to transfer to Europe the dominion of Aſia. After the battle of Iſſus, Alexander directed his march along the Phœnician coaſt. Aradus and Sidon immediately opened their gates, and ſubmitted to the yoke. The Tyrians ſent an embaſſy of their moſt illuſtrious citizens, among whom was the ſon of their king, with preſents for Alexander, and proviſions for his army. But when that conqueror expreſſed his eager deſire to enter their city, and to offer ſacrifice to Hercules, its tutelary god, they communicated to him

* Joſeph. lib. viii. cap. 2. Lib. ix. cap. 14.

their

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their determined reſolution, "that neither the Perſians nor the Macedonians ſhould ever enter their walls." Provoked with this anſwer, Alexander reſolved to form the ſiege of Tyre, which the inhabitants were determined to ſuſtain with the utmoſt vigour. The ſtrength of this commercial capital was great. It was ſurrounded and defended on all ſides by the ſea: the walls exceeded a hundred feet in height, and extended eighteen [illegible] in circumference; the magazines abounded with military and naval ſtores; and the Carthaginians, whoſe ambaſſadors were at that time in the city, had engaged to ſuccour the parent ſtate. Alexander, whoſe activity was ſtimulated, not repreſſed, by the difficulty of an undertaking, determined to become maſter of the place, and, by obtaining the dominion of the ſea, to open his way to greater conqueſts. The city was inacceſſible to aſſailants but by a bank or mole carried on from the continent to the iſland. Accordingly he undertook this aſtoniſhing work. The ruins of old Tyre ſupplied him with ſtones; Anti-Libanus furniſhed him with wood; and the neighbouring inhabitants aſſiſted his numerous army in this arduous labour. The Macedonians began to raiſe the mole with great alacrity; but when they

they approached the city, they were much incommoded by the depth of water, and exceedingly galled by darts and miſſile weapons thrown from the battlements. The Tyrians, likewiſe, having the command of the ſea, annoyed the workmen from their gallies, and retarded the execution of their plan. To reſiſt theſe aſſaults, Alexander erected, on the fartheſt projecture of the bank, two wooden towers, on which he placed engines, and which he covered with leather and raw hides, to reſiſt the ignited darts and fireſhips of the enemy. Meanwhile the beſieged employed the moſt ingenious ſtratagems to deſtroy the advancing works. Having procured a tranſport veſſel, they filled it with dry twigs, ſulphur, pitch, and other combuſtible materials. Towards the prow they raiſed two maſts, from whoſe extremities were ſuſpended vaſt caldrons of oil, to add violence to the conflagration. Taking advantage of a favourable wind, they conducted this inſtrument of deſtruction into the ſea by the aſſiſtance of their gallies. Approaching to the wooden towers, the rowers ſet fire to the veſſel, and eſcaped by ſwimming. The works of the Macedonians were ſoon conſumed, while the ſoldiers, throwing down their arms, leapt into

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into the ſea. The beſieged venturing out of the city in boats, beat down the edges of the mole, tore up the ſtakes, and ſet fire to the engines. Thus the labour of many weeks was in one day reduced to ruins *.

DISAPPOINTED, but not dejected, Alexander immediately ordered a new mole to be raiſed on a larger ſcale than the former. The commands of a prince, who was preſent on all occaſions, and directed every operation in perſon, were ſoon obeyed. By rapid and incredible exertions the mole advanced to the iſland, and battering engines were erected. Senſible that all his efforts to take the city would be unavailing while the Tyrians commanded at ſea, Alexander aſſembled the fleets of the Phœnician cities which he had ſubdued. At the ſame time he was joined by the naval forces of Rhodes and Cyprus, ſo that his armament now amounted to two hundred and twenty-four veſſels. The Macedonian prince then ordered the Cyprian fleet to take its ſtation before the harbour which lay towards Sidon, and that of Phœnicia before the oppoſite port which looked towards Egypt. He then determined to at-

* Arrian. p. 44, &c.

ſtack

tack the city on every ſide. Military engines of all kinds were placed on the bank, in order to ſhake the walls with battering-rams, and to hurl on the beſiegers arrows, ſtones, and burning torches.

THE boldneſs and perſeverance of the Tyrians in making an obſtinate defence, were no leſs conſpicuous than the invincible intrepidity of Alexander in making the attack. From wooden towers, newly erected on their lofty battlements, they diſcharged ignited arrows, and other miſſile weapons, on the gallies that were advancing the battering engines againſt the city. They fenced the foot of the wall with great ſtones to prevent the Greeks from approaching it. While the Macedonians were attempting to remove theſe incumbrances, the Tyrians advanced with covered gallies, and cut the cables which held the ſhips at anchor. Alexander commanded a ſquadron to advance and repel the Tyrians. Yet even this was not effectual; for the iſlanders being expert divers, plunged under water, and again cutting the cables, ſet the Macedonian veſſels adrift. Iron chains were then prepared inſtead of ropes; the ſhips being ſecured in firm anchorage, the fence of ſtones was removed from the foot of the walls. The battering engines were

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then advanced; and the Tyrians, inveſted on all ſides, were attacked at the ſame time both by ſea and land.

In this extremity, the Tyrians reſolved to attack the Cyprian fleet, ſtationed at the mouth of the harbour which looked towards Sidon. But the vigilance of Alexander defeated the daring deſign; and this unſucceſsful ſally ſerved only to accelerate the fate of Tyre. The terror of the hoſtile fleet being removed, the Macedonians advanced their engines on all ſides, and prepared for a general aſſault. During two days the attack and the defence were equally vigorous; the beſiegers diſplaying the ardour of troops accuſtomed to victory, the beſieged the fury of men driven to deſpair. From towers equal in height to the walls, the Macedonians fought hand in hand with the foe. By throwing ſpontoons acroſs, they ſometimes paſſed over even to the battlements. In other parts the Tyrians employed new-invented hooks and grappling irons to remove the aſſailants. But what galled them moſt of all, was the burning ſand which the iſlanders ſhowered upon them from brazen ſhields heated in the fire. This, entering the crevices of their armour, penetrated to the bone, and tormented them to ſuch exceſs, that many

many threw themſelves headlong into the ſea. But the perſeverance of the Macedonian conqueror was not to be exhauſted. On the third day the engines aſſailed the walls; and the fleet, divided into two ſquadrons, attacked the oppoſite harbours. A breach being effected a hundred feet wide, the ſcaling ladders advanced, that the ſoldiers might enter the town over the ruins. The targeteers, headed by Admetus, firſt mounted the breach. This brave commander was ſlain; but Alexander, who was ever preſent in the midſt of danger, immediately followed with the royal band of Companions. At the ſame time the Phœnician and the Cyprian fleets broke into the harbours. After their walls were taken, the Tyrians rallied in a place called Agenor, and prepared to defend themſelves to the laſt. The long reſiſtance of the beſieged, which retarded the progreſs of the Macedonian conqueſts, and the barbarity of the Tyrians, who having taken ſome Grecian veſſels, maſſacred their crews on the top of the battlements, and threw their bodies into the ſea, exaſperated the fury of Alexander and his victorious army. The city was burned to the ground; eight thouſand of the inhabitants were put to the ſword; thirty thouſand were ſold as ſlaves; and

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two thouſand fixed on croſſes along the ſea-ſhore.

THUS fell the city of Tyre, no more to retrieve its antient ſplendor. The ſtruggle of the inhabitants, though unſucceſsful, was glorious; and Alexander the Great found it more difficult to ſubdue this little iſland, than to overturn the Perſian empire.

Arts and Sciences.

THE ingenuity of the Phœnicians, and their fame for manufactures and arts, have been celebrated by all antiquity. Too much of this praiſe, however, is conveyed in general terms; and hiſtory has left us in the dark with regard to particulars. A people who ſubſiſted by commerce and navigation, muſt have underſtood the principles of arithmetic, geometry, mechanics, geography, and aſtronomy.

Navigation.

THE firſt ideas of navigation muſt have originated from thoſe tribes who were ſituated on the ſea-coaſt, or near the mouths of rivers, where they fell into the ocean. In warm climates bathing is a common refreſhment and recreation; and that terror at the ſea, which is felt by the inhabitants of inland regions, is unknown to thoſe who live on the coaſt, and who venture on the watery element like the terreſtrial animals that ſwim ſpontaneouſly.

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ouſly. The conſtruction of canoes for ſailing on lakes and rivers is known to the rudeſt tribes of ſavages. The firſt ſhips were probably of a ſimilar form. But experience would ſoon convince the early mariners, that veſſels deſigned for navigating the ſeas ought to be of a different conſtruction from thoſe intended for rivers. They would therefore make it their ſtudy to give ſuch a form and ſolidity to their ſhips, as would enable them to reſiſt the impetuoſity of the winds and waves. They would next endeavour to find out a method of guiding and directing them with eaſe and ſafety. Skulls and oars would be employed for this purpoſe before the uſe of the helm, which muſt have been a later invention. The action of the wind, the effects of which are ſo frequent and ſo ſtriking, would ſuggeſt the uſe of ſails, which was probably the laſt improvement in the conſtruction of ſhips. As the firſt navigators only coaſted along the ſhore, and cautiouſly avoided loſing ſight of land, ſails would have been more dangerous than uſeful. It required the experience of ſeveral ages to teach mariners the art of employing the wind in accelerating the motion of ſhips.

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THIS invention is generally aſcribed to the Phœnicians. As their navigation extended, they improved the conſtruction of their veſſels, and diſcovered the advantage which they might draw from the aerial element in facilitating and ſhortening their voyages. In the remote and difficult navigations which they undertook, they employed ſails when the weather was favourable, and had recourſe to oars during calms, or when the wind was adverſe.

THE Phœnicians employed two ſorts of veſſels of a very different conſtruction, the one deſtined for commerce, the other for naval expeditions. Their ſhips of war, which ſerved as a model to other nations, were long and pointed, and diſtinguiſhed by the name of *Arco*. Their merchant-ſhips, called *Gauloi*, approached to a round form. That mode of conſtructing veſſels accorded with the ſtate of navigation in theſe remote times. As they rowed along the coaſts, and followed the windings of the ſhore from one point of land to another, they could not give much depth to their veſſels *; and they endeavoured to gain in breadth what they loſt in depth.

* Tacit. Annal. lib. ii. cap. 6.

THE-

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THE methods which they obſerved in directing their navigation to diſtant regions and on unknown ſeas, are not tranſmitted to us by hiſtory. From the moment that men began to obſerve the motion of the heavenly bodies, they would diſcern, that in that part of the heavens which is never marked with the ſun's orbit, there are certain ſtars which appear conſtantly every night. It was eaſy to diſcover the poſition of theſe ſtars in reſpect to our earth. They appear always on the left hand of the obſerver, whoſe face is turned to the eaſt. Navigators ſoon availed themſelves of this diſcovery, as theſe ſtars conſtantly pointed out the ſame part of the world. Antiquity gives the honour of this diſcovery to the induſtrious and enterprizing ſpirit of the Phœnicians. The Great Bear would probably be the firſt guide which theſe antient mariners made choice of to direct their courſe. This conſtellation is eaſily diſtinguiſhed both by the brightneſs and the peculiar arrangement of the ſtars which compoſe it. Placed near the pole, it hardly ever ſets, with reſpect to thoſe countries which the Phœnicians frequented. The northern ſtars were obſerved as the guides of navigation in very antient times. The Great Bear is mentione

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tioned in the book of Job, who ſeems to have converſed much with merchants and navigators. The name by which that conſtellation was known among the antient inhabitants of Greece, and the tales which they related about its origin, prove that it was obſerved for the direction of mariners in very remote ages.

THIS conſtellation points out the pole only in a vague and confuſed manner. Senſible of this inconvenience, the Phœnicians ſearched in the heavens ſome point that would ſerve to direct their courſe in a more preciſe and certain manner. They perceived a leſſer conſtellation of the ſame figure nearer the pole, which they diſtinguiſhed by the name of Urſa Minor, or the Leſſer Bear, and choſe a bright ſtar in it to be their guide and their point of knowledge. Aided by this diſcovery, they early undertook diſtant voyages, and explored unknown regions.

THE arts and literature of the Phœnicians partook of their character, and aroſe from their ſituation. They excelled in the manufactures that required ingenuity and adminiſtered to luxury. The glaſs of Sidon, the purple of Tyre, and their fine linen which was ſo much celebrated, were the product of their own country, and their own inventions. For

their

their extraordinary ſkill in working of metals, in hewing of timber and ſtone, and their knowledge of what was ſolid and elegant in architecture, I need only remind the reader of the large ſhare they had in erecting and adorning the temple of Solomon at Jeruſalem. So remarkable and celebrated were they for their proficiency in the arts, that whatever was elegant, graceful, or pleaſing, in the ornaments of dreſs, or the decoration of houſes, was diſtinguiſhed, by way of excellence, with the epithet of *Sidonian*. They made improvements in arithmetic, aſtronomy, and the art of writing. Commerce neceſſarily required regiſters, with eaſy and permanent ſigns to fix theſe regiſters. Hence their alphabet became the moſt complete and uſeful of antiquity, as it expreſſed the vowels in which the Egyptian and Chaldean was deficient. The Egyptians, and the civilized nations of Aſia, ſought rather to conceal than to communicate their diſcoveries. The commercial ſpirit of the Phœnicians taught them a more enlightened and liberal policy. Their own proſperity was connected with the improvement of other nations; and, by ſettling colonies in the countries which they frequented, they planted the ſeeds of refinement. Herodotus informs us, that

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that the followers of Cadmus brought many doctrines and diſcoveries into Greece. The Curetes, who were ſkilled in the arts and ſciences of Phœnicia, ſettled in Phrygia, Crete, Rhodes, Samothrace, Eubœa, Lemnos, and Ætolia, where they taught the inhabitants the improvements of civil life. The Phœnician alphabet was imparted to the Greeks and the Carthaginians, by whom it was diffuſed over the weſtern world.

ALTHOUGH the genius of the Phœnicians turned more to objects of utility than of curioſity, it is among them that we find the firſt traces of a philoſophical ſyſtem concerning the origin and formation of the world. Sanchoniatho, of whom Euſebius has preſerved a valuable fragment, has tranſmitted to us the antient traditions and belief of the Phœnicians, and traced the hiſtory of the arts and the diſcoveries in the firſt ages. From antient writings, particularly thoſe of Thaut, the Egyptian Mercury, he extracted the theory which he has delivered concerning the arrangement of the chaos, the original ſtate of the world, and the earlieſt events which befel its inhabitants. He admits two principles, a chaos without form or order *, and a Spirit or

* Lib. v. cap. 58.

Intelligence

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Intelligence endowed with goodneſs, who arranged the earth in its preſent form. Such ſpeculations, at an era ſo remote, argue an enlightened and poliſhed people, who had been accuſtomed to reaſoning and reſearch. Indeed, the nearer we go to the ages bordering on the creation, the ſtronger traces we find of thoſe primitive religious truths, which the preſumption and vanity of man have in vain endeavoured afterwards to obſcure.

MOSCHUS of Sidon, who, according to Strabo *, wrote about the time of the Trojan war, furniſhes us with the moſt antient example of ſceptical philoſophy. He taught that the world was produced by a fortuitous concourſe of atoms; a ſyſtem which, many ages afterwards, Epicurus introduced into Greece. The name of Kirjath-Sepher, or City of Letters and Records, which we find in the book of Joſhua, ſhews that literature had been cultivated in Phœnicia from the earlieſt ages.

Religion.

THE worſhip of the heavenly bodies, particularly of the ſun and moon, appears to be the natural religon, or rather ſuperſtition, of mankind. The chief deities of the Phœnicians, according to their own records, were

* Lib. xvi. p. 1098.

Beelſamen,

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Beelſamen, or Lord of Heaven, the name which they gave to the ſun; Aſtarte, or the moon; Apollo, and Melcartus, or Hercules. As the great object of their idolatry, the ſun, daily preſented himſelf to their eyes in all his ſplendor, it is probable that at firſt they paid their adorations to the luminary itſelf, though afterwards they repreſented it by idols which they placed in their temples. Aſtarte was repreſented like Iſis with horns, to denote the increaſe of the moon, and was adored under the title of the Queen of Heaven. Melcartus, or Hercules, was the antient god of Tyre, the Tyrians reckoning him as old as their city, which, according to their own account, had exiſted 2300 years. They expreſſed a particular veneration for this deity, but repreſented him under no form, and placed no images in his temple. Adonis, or Tammuz, may alſo be placed among their divinities. The ceremonies performed in honour of the Egyptian Oſiris and the beautiful Adonis were almoſt the ſame. They had both their diſappearance or death; there was a ſearch after both with mourning, and the diſcovery of both was attended with joy and gladneſs; ſo that the one ſuperſtition appears to have been borrowed from the other. This fable ſhews, that allegory

gory was early introduced into the ſuperſtition of the antients. Adonis, with whom Venus was enamoured, was ſlain by a wild boar. The goddeſs, unſpeakably afflicted with the news, followed her lover to the ſhades, and demanded him from Proſerpine, who, after ſome difficulties, agreed that he ſhould have permiſſion every year to be ſix months with Venus. Upon this ſhe returned with joy to the earth, and inſtituted a feſtival in commemoration of the event. In conſequence of this myſterious tradition, the women, eſpecially at Byblus, mourned annually the death of Adonis, and rejoiced for his reſtoration to life. Macrobius, who with much ſagacity has explained the myſteries of antient religion, thus allegorizes this hiſtory *. "Attentively conſidering the Syrian or Phœnician religion, we cannot doubt but that Adonis ſignifies the ſun. Venus repreſents the upper hemiſphere of the earth, Proſerpine the lower; when the ſun was in the ſix inferior ſigns, they ſaid he was with Proſerpine, and when in the ſix ſuperior, with Venus. Regarding the boar as the ſymbol of winter, becauſe he delights in marſhy and frozen places, they figu-

* Saturnal. lib. i.

red

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red this animal to have killed Adonis. Winter, therefore, which diminiſhes light and the ſun's heat, is the wound of Adonis." This allegory, which under its myſterious veil deſcribed the phenomena of nature, was metamorphoſed in paſſing from Phœnicia to Greece, whoſe elegant and harmonious poets celebrate the grief of Venus for her lover.

THE Phœnicians ſacrificed alſo to the elements and the winds, as might be expected from a maritime people; and their mariners placed ſmall idols, called pateci, in the prows of their ſhips, which they conſidered as tutelary gods, and carried about for protection from the dangers of the ocean. The worſhip of their gods was intermixed with impure rites; and human ſacrifices made a part of their religious ceremonies. But this barbarous practice, which was common to them with other nations, was diſcontinued in the enlightened periods of their hiſtory *.

THEIR temples were filled with prieſts, prophets, and other miniſters of religion. Jezebel, a Phœnician princeſs, and queen to Ahab, king of Iſrael, entertained four hundred and fifty prieſts of Baal at her table.

* Bochar. Canaan, lib. i. Selden. de Diis Syr.

They were wont to offer ſacrifices and burnt-offerings to this god, and to dance with violent geſticulations around the altar. Having by this excerciſe, and violent ſtraining of their voices, worked themſelves to the height of phrenzy, they began to cut their bodies with knives and lancets, and to predict future events, as if poſſeſſed by ſome ſupernatural power. Aſtarte alſo had many prieſts, four hundred of whom were ſupported by Jezebel; and in our verſion of ſcripture are called Prophets of the Groves. But the prieſts in Tyre and Sidon, however numerous, never attained to that dignity, importance, and power, which was poſſeſſed by the prieſts in Egypt, and the great empires of the eaſt.

Character.

THE character of the Phœnicians was that of a commercial and a free people. An active and enterprizing ſpirit, prompted by neceſſity, animated by the love of gain, and ſtrengthened by ſucceſs, raiſed them to the ſovereignty of the ſeas, and made their country the center of all the trade in the world. The firſt effects of opulence are, to increaſe the reſources of induſtry; to add to the conveniences and enjoyments of life; and to diffuſe happineſs among thoſe claſſes in ſociety which are apparently the moſt wretched. But there are

evils,

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evils, which rapid or immoderate proſperity carries in its train as certain and pernicious as thoſe which attend indolence and poverty. Traffic introduces diſhoneſty and treachery; opulence engenders pride, luxury, and effeminacy; vanity and voluptuouſneſs become ruling paſſions; and to theſe Tyre and Sidon, like ſome commercial cities in modern Europe, owed their declenſion and their fall.

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Of the JEWS.

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PALÆSTINE, or the Holy Land, was bounded on the weſt by the Mediterranean, and on the eaſt by the river Jordan, the lake Aſphaltites, and the ſea of Tiberias. Towards the north, it was ſeparated from Phœnicia by the mountain Anti-Libanus; and and on the ſouth, from Edom, or Idumæa, by another ridge of high hills. Perœa, on the eaſt ſide of Jordan, the boundaries of which were the kingdoms of Og and Sihon, formed alſo a part of the Jewiſh territories. It extended about two hundred miles in length, and eighty in breadth. It was firſt called the Land of Canaan, from a grandſon of Noah, by whom it was peopled. It has ſince been diſtinguiſhed by other names; the Land of Promiſe; the Holy Land; Judea, from the tribe of Judah, which poſſeſſed its fineſt and moſt fertile diviſion; and Palæſtine, from the Philiſtines, by whom a great part of it was inhabited.

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bited. The veneration of the Jews for this ſacred and celebrated ſpot, led them to conſider it as ſituated in the heart of all the nations, and as the center of the world.

Mountains.

THE moſt remarkable mountains in Palæſtine are thoſe of Lebanon, ſo often celebrated in the ſacred poetry of the Hebrews. This famed chain, deſcribed by antient and modern hiſtorians under the names of Libanus and Anti-Libanus, ſerves equally as a boundary to Syria and Judea; but ſuch frequent mention is made of them in the Jewiſh writings, that they are generally included within the confines of the Land of Promiſe. Their higheſt elevation is to the ſouth eaſt of Tripoli; and their ſummits, capped with clouds and covered with ſnow, are diſcerned at the diſtance of thirty leagues. The Orontes, which flows from the mountains of Damaſcus, and loſes itſelf below Antioch; the Kaſmia, which, from the north of Balbeck, takes its courſe towards Tyre; the Jordan, which ſends its waters towards the ſouth; prove the altitude of the region from which they derive their ſource. Lebanon, which gives its name to the extenſive range of the Keſrauan, and the country of the Druzes, preſents to the traveller the ſpectacle of its majeſtic mountains; at every ſtep

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he meets with ſcenes in which nature diſplays beauty or grandeur, ſometimes romantic wildneſs, but always variety. When he lands on the coaſt, the loftineſs and ſteep aſcent of this magnificent rampart, which ſeems to incloſe the country, the gigantic maſſes which ſhoot into the clouds, inſpire aſtoniſhment and reverence. Should he climb theſe ſummits which bounded his view, and aſcend the higheſt point of Lebanon, the Sannin, the immenſity of ſpace which he diſcovers becomes a freſh ſubject of admiration. On every ſide he beholds an horizon without bounds; while in clear weather the ſight is loſt over the deſert which extends to the Perſian gulph, and over the ſea which waſhes the coaſts of Europe, the mind ſeems to embrace the world.

A DIFFERENT temperature prevails in different parts of the mountain. Hence the expreſſion of the Arabian poets, that "the Sannin bears winter on his head, ſpring upon his ſhoulders, and autumn in his boſom, while ſummer lies ſleeping at his feet."

HERMON as well as Lebanon is remarkable for its height, and is covered with ſnow during the winter. It is celebrated by the Pſalmiſt for its refreſhing dews, which de- Hermon.

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ſcended on the adjacent hill of Zion. Maundrel informs us, that its dews are ſtill exceſſive, and had wetted his tent as much as if it had rained all night.

Tabor.

TABOR has been greatly admired for its ſolitary ſituation, its regular form, its fertility, and perpetual verdure. In figure it reſembles a broken cone, and is near a thouſand yards in height. The ſummit is two thirds of a league in circumference. One of the fineſt proſpects in Palæſtine opens from this hill. To the ſouth the ſpectator diſcovers a ſucceſſion of vallies and mountains, which extend as far as Jeruſalem, while to the eaſt the valley of Jordan and lake Tabaria appear as if under his feet; beyond this the eye loſes itſelf towards the plains of the Hauzan, and then ſtretching to the north, returns by the mountains of Hoſbeya and the Kaſmia, to repoſe on the fertile plains of Galilee, without being able to reach the ſea. But what hath chiefly contributed to render this mountain venerable, is the tradition of its having been the ſcene of our Saviour's tranſfiguration. On this hill are ſtill to be ſeen the remains of a fortification built by Joſephus the hiſtorian. On the eaſt part are the ruins of a ſtrong caſtle, within the cinctures of which are three

áltars,

altars, in memory of the three tabernacles which St. Peter in his ecſtaſy propoſed to build.

Carmel.

THE next mountain in dignity is Carmel, which ſtands on the ſkirts of the ſea. It extends eaſtward, as far as the plain of Jezreel, and on the ſouth reaches to Cæſarea. It ſeems to have obtained its name from its fertility; for Carmel, in Hebrew, ſignifies the vine of God, and is uſed in the prophetic writings to ſignify a fruitful ſpot. The ſame name was given to a city on the hill, and to a heathen deity worſhipped there without either temple or ſtatute *. This mountain is much celebrated, both by Jews and Chriſtians, for having been the reſidence of Elijah, who, before he was tranſlated to heaven, is ſuppoſed to have lived in a cave on its ſide, which is ſtill ſhewn to the traveller. From the earlieſt ages the Chriſtians began to ſhew a more than ordinary veneration for Carmel, particularly for Elijah's cave and garden, which are viſited and reverenced, not only by Chriſtians and Jews, but alſo by the Mahommedans. It has given the title to an order of monks in the Roman church, who are called Carme-

* Tacit. Hiſt. lib. ii. p. 359.

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lites, ſome of whom reſide in an antient monaſtery on the mountain.

Mount Olivet.

MOUNT Olivet, or the Mount of Olives, ſtands about a mile diſtant from Jeruſalem, and commands the proſpect of the whole city, from which it is parted by the brook Kedron, and the valley of Jehoſhaphat. It is part of a long ridge of hills, extending from north to ſouth, with three ſummits. From the central elevation our Saviour aſcended up into heaven. On that ſpot where they pretend to ſhew the prints of his feet on the rock a ſmall chapel is built, which is now converted into a moſque. Antiently a magnificent church was built in the ſame place by the empreſs Helena.

Calvary.

CALVARY, or Golgotha, is another mountain near Jeruſalem, held in the higheſt veneration as the place of our Saviour's crucifixion. It ſtood antiently without the walls of the city; but Conſtantine the Great incloſed the mountain within the walls, and erected a magnificent church over the place where the croſs was fixed. It has continued a place of as great veneration among the Chriſtians, as the temple was among the Jews.

Lakes and rivers. The Dead-ſea.

THE Dead-ſea, or Aſphaltite Lake, is called in the Jewiſh writings the Sea of Sodom, the

Sea

Sea of the Deſert, and the Salt-ſea. The name of the Aſphaltite Lake was given to it, on account of the great quantity of aſphaltus, or bitumen, which was found on its borders. It was called the Dead-ſea, becauſe it was believed that no creature could live in it, on account of its exceſſive ſaltneſs. This lake was probably formed by the ſubmerſion of the vale of Siddim, where ſtood the five, or, according to Strabo, the thirteen cities, which, for their unnatural crimes, periſhed in an extraordinary conflagration. The hollow through which the Jordan flows is a region of volcanos. The bituminous and ſulphureous ſources of the lake Aſphaltites, the lava, the pumice-ſtones thrown upon its banks, and the hot bath of Tabaria, demonſtrate that this valley has been the ſeat of a ſubterraneous fire which is not yet extinguiſhed. Clouds of ſmoke are often obſerved to iſſue from the lake, and new crevices to be formed upon its banks. The phenomena of the place confirm the relation of Joſephus and Strabo, that the whole valley has been formed by the violent ſinking of a country which formerly poured the Jordan into the Mediterranean. The cataſtrophe of the five cities deſtroyed by fire was probably occaſioned by the eruptions of a volcano then

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burning. "According to the tradition of the inhabitants," ſays Strabo *, "the valley of the lake was formerly peopled by thirteen flouriſhing cities, which were ſwallowed up by a volcano." This account is confirmed by the ruins ſtill diſcovered by travellers on the weſtern border. Theſe eruptions have long ſince ceaſed; but earthquakes, which uſually ſucceed them, ſtill continue to be felt at intervals in this country. Hiſtory gives many examples of theſe convulſions of nature, which have changed the face of Antioch, Laodicea, Tripoli, Berytus, and Sidon. In the year one thouſand ſeven hundred and fifty-nine, a violent earthquake ravaged the country, and deſtroyed in the valley of Balbek upwards of twenty thouſand perſons. For three months the ſhocks of it terrified the inhabitants of Lebanon ſo much, as to make them abandon their houſes and dwell under tents.

THIS lake contains neither animal nor vegetable life. No verdure is ſeen on its banks, nor are fiſh to be found in its waters. But the report that its exhalations are ſo peſtiferous as to deſtroy birds flying over it, is an exaggeration of antiquity. It is common to

* Lib. xvi. p. 764.

ſee

ſee ſwallows ſkimming its ſurface, and dipping for the water neceſſary to build their neſts. The real cauſe which deprives it of vegetables and animals, is the extreme ſaltneſs of the water, which is infinitely ſtronger than that of the ſea. The ſoil around it, equally impregnated with this ſalt, refuſes to produce plants; and the air itſelf, which becomes loaded with it from evaporation, and which receives alſo the ſulphureous and bituminous vapours, is unfavourable to vegetation: hence the deadly aſpect which reigns around the lake. The origin of the mineral by which it is impregnated is eaſily diſcovered, for on the ſouth-weſt ſhore are mines of foſſil ſalt. They are ſituated in the ſide of the mountains which extend along that border, and from time immemorial have ſupplied the neighbouring Arabs, and even the city of Jeruſalem.

ALL travellers and geographers remark, that though this lake receives the waters of the Jordan, of Jabok, of Kiſhon, and of many ſprings which flow into it from the adjacent mountains, yet it never overflows, though there is no viſible way diſcovered by which it diſcharges that great influx. Some naturaliſts have ſuſpected a ſubterraneous communication

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munication with the Mediterranean or the Red-ſea; but beſides that there are no phenomena to warrant this ſuppoſition, it has been demonſtrated by accurate calculations, that evaporation is more than ſufficient to carry off the waters introduced by the Jordan and other ſtreams. The exhalations are in fact very conſiderable, and often become ſenſible to the eye, by the fogs with which the lake is covered at the riſing of the ſun, and which are afterwards diſperſed by the heat.

Lake of Tiberias.

THE Sea of Tiberias was ſo called from a city of that name on its ſouth weſt ſhore. It was alſo called the Lake of Genezareth, and the Sea of Galilee, being almoſt ſurrounded with that province. The river Jordan runs through it, and, according to Joſephus, it is a hundred furlongs in length, and about forty in breadth. Unlike the ſea of Sodom, it is highly extolled for the ſweetneſs, coolneſs, and excellency of its water, and for the abundance and variety of its fiſh, many of them of a different ſpecies from thoſe with which we are acquainted. The lakes of Samachon, Jazan, and Phiala, are inconſiderable.

Rivers.

THE rivers in this and the adjacent regions of Syria ſcarcely merit the name. If the falling rains and the diſſolving ſnows give them

them ſome importance in the winter, their courſe is only to be diſcovered, during the remainder of the year, by the round ſtones and fragments of rocks with which their beds are filled. They are nothing but torrents and caſcades; from the proximity of the mountains whence they riſe to the ſea, their waters have not time to collect in long vallies, ſo as to form rivers. CHAP. X.

THE only river of note in Palæſtine is the Jordan. It derives its ſource from the lake Phiala, and, after having run ſeveral furlongs under ground, emerges from the earth at Paneas. Riſing from its ſecond ſource, it runs to the ſouth-weſt, and ſends its waters to the lakes of Samachon and Tiberias; after a courſe of near a hundred miles, it falls into the Dead-ſea. Its breadth between the two principal lakes, in few places exceeds eighty feet; but its depth is about ten or twelve, and it is ſixty paces wide at its mouth. In winter it overflows its channel, and, ſwelled by the periodical rains and the melting ſnows, forms a ſheet of water ſometimes a quarter of a league broad. The time of its overflowing is generally in March, when the ſnows diſſolve on the mountains of the Shaik; at which time, more than any other, its waters are troubled, Jordan.

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and its courſe rapid and impetuous. Its banks are covered with a thick foreſt of reeds, willows, and various ſhrubs, which ſerve as an aſylum for wild boars, ounces, jackals, hares, and different kinds of birds.

Antient fertility.

THE narrow limits of this country, interſected by ridges of mountains, abounding in woods, and marked with deſerts, have induced many learned men to doubt or diſbelieve its fertility and populouſneſs in former times. It muſt be confeſſed that, from the appearance of the country ſince the deſtruction of Jeruſalem and the extermination of the Jews, more particularly ſince, like the opulent countries in its neighbourhood, it has been rendered deſolate by the oppreſſion of the Turks, no idea can be formed of its antient flouriſhing condition. But upon the ſame principles we would reject the accounts of antient hiſtory concerning the proſperity and ſplendor of Egypt, Babylon, Tyre, the iſlands of Aſia Minor, Greece, Carthage, and Syracuſe. When the traveller, after wandering among barren and rocky mountains, diſcovers the ruins of Jeruſalem, he beholds indeed a ſtriking example of the viciſſitude of human affairs. When he obſerves its walls levelled with the duſt, its ditches filled up, and all its buildings

deformed

deformed with ruins, he can ſcarcely believe that he contemplates the celebrated metropolis of a great nation, which formerly withſtood the efforts of the moſt powerful empires, and for a time reſiſted the progreſs of the Roman arms. Still more will he be aſtoniſhed at its antient ſplendor, when he conſiders its ſituation, amidſt a rugged ſoil, deſtitute of water, and ſurrounded by dry channels of torrents, and ſteep precipices. Remote from every great road, and diſtant from the ſea, it ſeems neither to have been calculated for a conſiderable mart of commerce, nor the center of a great conſumption. But the hiſtory of mankind affords abundant inſtances, that natural obſtacles may be overcome, and that an enlightened legiſlature, a vigorous policy, and national induſtry, when favoured by happy circumſtances, can diffuſe fertility among barren wilds, and crowd the deſert with population. From the exile Marius ſitting on the ruins of Carthage, no juſt conjecture could be drawn concerning the flouriſhing fortunes of the individual, or of the nation.

WHEN we conſider the nature of the country itſelf, we find no reaſon to call in queſtion the accounts of antient hiſtorians, both ſacred and profane.

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profane. It is deſcribed by Moſes *as a land that flowed with milk and honey; as a country of brooks and waters, and of fountains that ſpring out of the valleys and the hills; a land of wheat and barley, of vines, figs, and pomegranates, of oil, olives, and honey; a land where there is no lack of any thing, whoſe rocks are iron, and out of whoſe mountains braſs is dug up.*

MANY circumſtances contributed to the fecundity and abundance of Palæſtine. The temperature of an atmoſphere, which was not ſubject to exceſſive heats or colds; the regularity of the ſeaſons, with the periodical fall of the former and the latter rain; the natural fertility of the ſoil, which required no manuring, and could be cultivated by a ſmall plough and a ſingle yoke of oxen; ſeconded by the induſtry of the inhabitants, each of whom was lord of his little poſſeſſion; contributed to augment the riches of nature, and to multiply the enjoyments of man. Judea abounded in grain of the moſt excellent quality, and the wheat which grew in its territories was preferred to that of other countries. It was produced in ſuch profuſion, that beſides what ſufficed the inhabitants under the reign of Solomon, twenty thouſand meaſures of it, and as many of oil, were ſent annually

annually to Hiram king of Tyre. So late as the age of Herod Agrippa the cities of Tyre and Sidon were ſupplied by the luxuriant harveſts of Palæſtine. CHAP. X.

THE richneſs and variety of their fruits were no leſs remarkable. Judea was renowned for the palm-tree and its dates. The vines produced grapes of the moſt delicious flavour, twice, and ſometimes thrice, in the year. The wines of Gaza, Aſcalon, and Sarepta, as well as thoſe of Bethlehem and Libanus, were famous among remote nations; the balm of Gilead, the produce of the balſam ſhrub, was eſteemed a precious drug among the Egyptians, Greeks, Romans, and over all the eaſt. The woods abounded with honey, which was depoſited in the hollow of trees, and in the clefts of the rocks. The ſugar-cane was cultivated with ſucceſs; and the cotton, flax, and hemp, uſed by the inhabitants, were chiefly of their own growth and manufacture. From their vicinity to Lebanon, cedars, cypreſſes, and other ſtately trees, were common in moſt parts of the country. Cattle abounded in the hilly countries, which not only afforded them abundance of paſture, but of water, which deſcended thence into the vallies, which it fertilized. The lake of Tiberias and the Mediterranean

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ſea abounded in fiſh. The populouſneſs of Palæſtine correſponded to its fertility. When Jaob, by order of David, numbered the people, there were of the Iſraelites eight hundred thouſand fighting men, and of the ſingle tribe of Judah five hundred thouſand; and ſuppoſing theſe to be a third of the inhabitants, their number will amount to four millions.

THE teſtimony of profane authors concurs with that of the ſacred in aſſerting the fruitfulneſs of the Holy Land. The emperor Julian and the hiſtorian Tacitus were certainly not partial to the Jews; yet both of them celebrate the excellence and abundance of the fruits and productions by which Judea was diſtinguiſhed. Modern travellers, who have ſurveyed it in its preſent ſtate of deſolation, have diſcovered viſible ſigns of its natural riches and fertility, and attribute its preſent ſterility to want of cultivation, ariſing from the oppreſſion of the government, and the conſequent indolence of the inhabitants. "The Holy Land," ſays Shaw, "were it as well peopled and cultivated as in former periods, would ſtill be more fruitful than the beſt provinces of Syria or Phœnicia. The cotton that is gathered in the plains of Ramah, Eſdraelon, and Zebulon, is in greater eſteem than

what

what is cultivated near Sidon and Tripoli. Neither is it poſſible for pulſe, wheat, or any ſort of grain, to be more excellent than what is ſold at Jeruſalem." Volney, the lateſt traveller to this country, gives his evidence to the natural richneſs of the ſoil. "What is ſaid of its actual fertility," ſays he, "correſponds with the idea given of it in the Hebrew writings. Whenever wheat is ſown, if it be not deſtroyed by rain, it repays the huſbandman with profuſion, and grows to the height of a man. The pilgrims aſſert, alſo, that the inhabitants are ſtronger and taller than the inhabitants of Syria *."

THE hiſtory of this ſingular people merits our attention in two very different and important views; in a civil and in a religious capacity; as an eaſtern nation, and as the people of God. In the firſt of theſe characters we contemplate them in the ſame light as other nations who are the ſubjects of hiſtorical record; in the laſt we conſider them as the favourites of Providence, and the depoſitaries of that revelation from heaven which was one day to enlighten the moſt remote nations, and diſtant corners of the earth.

* Volney's Travels, vol. ii. let. 30.